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THE ORIGIN AND HISTORY OF MISSIONS

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THE
ORIGIN AND HISTORY
OF
MISSIONS;
A RECORD OF THE
VOYAGES, TRAVELS, LABORS, AND SUCCESSES
OF THE
VARIOUS MISSIONARIES,
WHO HAVE BEEN SENT FORTH BY PROTESTANT SOCIETIES AND CHURCHES
TO EVANGELIZE THE HEATHEN;
COMPILED FROM AUTHENTIC DOCUMENTS;
FORMING A
COMPLETE MISSIONARY REPOSITORY;
ILLUSTRATED BY NUMEROUS ENGRAVINGS,
FROM
ORIGINAL DRAWINGS MADE EXPRESSLY FOR THIS WORK.

BY THE
REV. JOHN O. CHOULES, A. M.
NEW BEDFORD, MASS.

AND THE
REV. THOMAS SMITH,
LATE MINISTER OF TRINITY CHAPEL, LONDON.

Fourth Edition,
CONTINUED TO THE PRESENT TIME.

"To imbue men thoroughly with the Missionary Spirit, we must acquaint them intimately with the Missionary Enterprise."

Doane's Missionary Sermon.

IN TWO VOLUMES.
VOL. II.

BOSTON:
PUBLISHED BY GOULD, KENDALL AND LINCOLN,
AND
CROCKER AND BREWSTER.

1837.

of the Indian country, expressed his willingness to engage in the service of the board, and devote his life to the cause of missions. The Rev. James A. Ronaldson, and the Rev. John Young, made similar offers of service; and after receiving the most ample testimonials of their character and qualifications, they were cordially received by the board."

At this time, a general feeling of the importance and benevolence of missions to the aborigines of America agitated the Baptist denomination throughout the land. Such, however, was the condition of the people in the Western States, that the missionaries could not, at once, enter on their appropriate work of preaching Christ to the Indians. Much of their time was occupied in breaking the bread of life to the destitute white population. But they also performed journeys, and held conversations with the Indians, preparatory to the establishment of a mission and schools among them. In this work, they met with occurrences abundantly calculated to interest and encourage them. The Indians, in many cases, were solicitous to have preaching for themselves, and schools for their children.

Accordingly, as soon as circumstances rendered it possible, stations were established by the board, in the heart of the Indian territory. On account of the roving character of the natives, the amount of success has not been so great as was desirable; but many souls have, nevertheless, been born into the kingdom. We present briefly the details of the several stations.

VALLEY TOWNS.

This station is situated on the river Hiwassee, in the state of North Carolina, among the Cherokee Indians.

In the year 1818, "Rev. Humphrey Posey travelled through the Cherokee nation, and originated three or four schools for the Indian children; but, for want of funds, or some other cause, they were relinquished at the end of the first quarter. His journeys over that wild and mountainous country, were extremely fatiguing; but the willingness of the Indians to hear the gospel, and their importunity for a mission, and schools, cheered him in his wanderings. After the suspension of his first schools, he went to Missouri, preaching as opportunity offered.


"During this tour, he travelled nearly two thousand miles; and on his return, he formed a little establishment, erected suitable buildings for a mission family, a school, and a workshop. His school contained between forty and fifty children in 1821, at which time, the board sent out a large reinforcement; consisting

of the Rev. Thomas Roberts, Mr. Evan Jones, a teacher, and Mr. Cleaver, a blacksmith; all these carried wives. Mr. Parrier, a farmer and weaver, Miss Cleaver, Miss Jones and Miss Lewis, with several children, belonging to the three families. They were set apart to their work in the city of Philadelphia, and left that place in September, 1821, laden with clothing for their scholars, and other necessary things, in a large missionary establishment.

"In 1823, two or three of the natives became serious, and it was hoped they were real Christians. One of them was a full Indian, named Wa-sa-di, a member of the national council, who received the gospel through a very poor interpreter, being entirely ignorant of the English language. His concern for the salvation of his people was so intense, that he hastened to tell them all he knew of his great Deliverer, and prayed with them, giving them the most earnest exhortations to fly to Christ, without a moment's delay. It was, for a long time, difficult to convince him that ungodly white men had ever heard of the sufferings and love of the Saviour."

As the days of the millennium approach, it is by no means wonderful that the preaching of the gospel should be attended with success, and that all efforts to advance the cause of holiness should be owned of God. Accordingly we find the Indians one by one gathered into the church at this as well as at the other stations. Every year shows new triumphs of religion. This will appear evident from a letter to the corresponding secretary by Rev. Evan Jones, dated Valley Towns, October 12, 1827.

"I drop you a line previous to my starting to the Cherokee council, where a great number of people will be assembled; and where I hope to have an opportunity to proclaim the message of salvation. I also expect to visit several Indian settlements, bordering on the line, in which a number of persons understand English, but have no opportunity of hearing the gospel. I find I shall have full employment in visiting the various places, where the people express a desire, and even an anxiety to hear the word. I rejoice to say the gospel is gaining more and more attention; and that a few are deeply impressed with its sacred truths. The congregations are generally affected with the word preached; and not unfrequently dissolved in tears. The natives used to view all we said as mere legendary tales, in which Indians could have no sort of concern; and the apathy and profligacy of the whites, residing among them, confirmed this opinion: some have even taken the pains to endeavor to persuade them that there is no truth in the gospel doctrines. The Indians, however, are now fully persuaded that these are true, and Christians their friends.



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"I hope the feeling which appears to be excited in several persons will, by the powerful agency of the Holy Spirit, be brought to a happy issue.

"At Notley, sixteen miles from the mission-house, the prospect is very pleasing: four or five appear to be under a work of grace, and two of them, I hope, have found the Saviour precious. At the last meeting, the people in general appeared solemn and much impressed. Some came, who had not been at meeting for two years. The earnestness of their neighbors seems to have aroused them. O when shall the happy day come, in which they shall crowd to the standard of Immanuel!"

In May, 1828, a school was commenced at Notley, under encouraging circumstances, with fifteen pupils. This place also became a regular preaching-station. It is the custom of missionaries in the Indian country, as elsewhere, to diffuse Christianity as widely as may be, by preaching in various places near their head-quarters. In a letter dated May, 1828, Mr. Jones says:—

"I have now five preaching places, at which a number of persons understand English, if the very simplest language be used. At each of these places, there are some favorable indications. Indeed, we are sometimes almost prompted to rejoice, as if we witnessed the first droppings of a gracious shower, coming on this thirsty land. This bears up our spirits amidst many difficulties and trials, with which our path is strewn."

The following extract from the report of the board for 1830 possesses interest.

"There were indications, in the early part of 1829, of more than ordinary attention to religion among the Indians. June 14th, Mr. Jones writes: 'Two Cherokees, Kaneeda and his wife, neither of whom has any knowledge of the English language, gave us an account of a work of grace on their minds, and the happy change it had produced, which caused a thrill of wonder and joy to pass through the audience. A great number of people were present. Two white females also professed faith in the Redeemer. They were all baptized, and afterward sat down to commemorate the death of Christ. It was the most interesting day we have ever witnessed at this place.' In January of the present year, he adds: 'Every meeting, some new cases of anxious inquirers occur. Our brother Kaneeda, whom we now call John Wickliffe, was licensed last church meeting; and he intends to devote himself to the work of proclaiming Jesus to dying sinners, all the time he can spare from the labor necessary to support his family. He is a man of good understanding, ardent piety, and possesses, in a high degree, the confidence of the people. He has purchased an improvement two miles from the station,

and removed to it for the express purpose of getting more instruction in the doctrines of the gospel."

The revival just mentioned continued through the year. And while the temporal circumstances of the Cherokees were growing darker and darker, in consequence of the negotiations for their removal from the land of their fathers, the light of heaven was spreading rapidly on every side. During the year, forty-eight persons were baptized on a profession of their faith; and many of them became active in advancing the cause of Christ among their countrymen.

On the 6th of June, 1832, Rev. Mr. Jones writes:—"I had the unspeakable pleasure last sabbath to bury in baptism thirty-six full Cherokees, twenty-four males and twelve females. Among them was a man apparently about seventy years old, accompanied by two sons, a daughter and her husband, and three grandsons. Another man, about sixty, publicly renounced rendering homage to fire and imaginary beings, and his practice of conjuring, and professed himself a follower of the supreme God, through the mediation of his Son Jesus Christ. Two females were quite aged, and nine men and their wives were in the prime of life. All these joyfully followed the steps of the Saviour. The congregation on the sabbath was large and serious; and, on invitation, about fifty came forward to express their desire to forsake sin and seek salvation." At subsequent periods, thirteen more were added to the church by baptism, and three by letter, making the entire number of members one hundred and sixty-five,—of whom one is black, fifteen (including the missionaries) are white, and one hundred and forty-nine are Cherokees.

By later information, as recent as July, 1833, we learn that the gospel is still advancing. Twenty more have been baptized, making the present number of the church one hundred and eighty-five.

There are two native preachers and five exhorters, who are very useful in their respective neighborhoods, and the former often travel to distant places. The pious character of the converts generally is fully sustained. Says Mr. Jones, "In all the settlements where the members reside [being remote from the station], they meet on sabbath days to sing and pray. They have also regular prayer-meetings in the week. All the heads of families have morning and evening worship in their houses, and many, who are not heads of families, use their influence for that purpose."

There has sprung up in the nation, about seventy-five miles west of the Valley Towns, a second church, the history of which is worthy of record. Three years ago, Mr. Jesse Bushyhead, a Cherokee, became convinced, by the study of the Bible alone, of the duty and propriety of believers' baptism; and though

at the time unacquainted with any Baptists, he took a journey of twenty miles to attend one of their meetings, and make an open profession of his faith. On this occasion, there was a minister, present from Tennessee, who soon after visited the neighborhood of Mr. Bushyhead, and commenced preaching once a month. His labors were blessed, and in a little time a church was gathered, which now consists of seventy-three members; thirty-five of whom were baptized in the nation, and the others from the vicinity, or were received by letter. To this church Mr. Bushyhead belongs, and by them he has been licensed to preach. He reads English with ease, and is capable of acquiring knowledge from any books published in the language, and consequently of preparing himself for much usefulness. It is proposed by the board to take him into their service so soon as negotiations for the purpose can be completed.

CAREY.

In 1820, Rev. Isaac McCoy commenced a missionary station at Fort Wayne, Indiana; which was a central point for Miamies, Ottawas, Puttawatomies, and Shawnees. He was aided by several assistants, till November, 1822; when the mission family, consisting of fifty persons, removed to a place on the river St. Josephs, one hundred miles north-west of Fort Wayne, which they called Carey. During his stay at Fort Wayne, Mr. McCoy baptized several Indians, had a flourishing school, and constituted a small church. Fort Wayne is no longer a missionary station.

Additions, from time to time, were made to the missionary family at Carey, and the gospel was, to a considerable extent, received with joy. In a letter dated March, 1825, Mr. McCoy says:—

“Notwithstanding there had, at different times, been baptized, at our establishment, four white persons, and three Indian women, yet we had all along supposed our labors were bestowed upon a sterile soil. The Lord allowed us to labor under numerous disappointments and discouragements, until we, and all who thought our labors worth their notice, had seen that facts, as here exhibited, truly said, that the work of saving sinners was his: then he spake, and the savage heard; he smiled, and the forest echoed with praise.

“About the 1st of October, our hopes were raised by appearances of a religious excitement, in the result of which, the expectations which were then inspired, have been more than realized. The first fruit

was among our hired white men, next our Indian pupils, and thence the work extended to adult Indians, unconnected with our school. Eight of the first, eleven of the second, and one of the last mentioned, have been buried with Christ in baptism since the 7th of November last, and there is now one candidate for baptism.”

The roving habits of the Indians are a powerful barrier, in the way of missionary success. No sooner have they become a little acquainted with the manners and forms of our missionaries, and gained a slight knowledge of the things of religion, than they are hurried away to the chase. They forget God and heaven; and all that they have heard bounds off from their minds like the deer which they pursue among the forests, leaving scarcely any more traces of its existence, than their own arrows in the open heaven. But Christians are to wait with patience for the precious fruits of their labors; knowing that he is faithful who hath promised.

“In September, 1828, the commissioners of government negotiated a treaty with the Puttawatomies, by which all the surrounding country, with the exception of ten miles square, was ceded to the United States. Within the reserve was the site of the mission, concerning which a provisional article was incorporated in the treaty, providing an indemnity, when the station should be given up. In the meantime, this tribe were to be principally shut up on their small reserve. If any advantage could be looked for from such a posture of their affairs, it must arise from their proximity to the missionaries, within whose influence they would be more directly placed.

“The number of children in the school was, at that time, about seventy. Four of the men on the farm had also been lately brought to the knowledge of the truth.”

“An interesting account,” says the report for June, 1829, “has also been received by the board, within the year, of the death of Anthony Rollo, at the station. He was a half-breed Puttawatomie, whose mind his father had deeply imbued with the Catholic superstitions; nor was he willing that his son should be placed within the religious influence of the missionaries. After the demise of his father, a train of incidents conspired to bring Anthony to the school, though imbittered in his prejudices, and fully fortified in his resolutions against Protestant Christianity. After residing here for a time, a revival commenced in the establishment, which terminated favorably for him. He early became a subject of conviction; but his former views greatly obstructed his coming to Christ, till at length he saw there was no other refuge. ‘The 6th of January, 1825,’ says Mr. McCoy, ‘was a day long to be remembered. It was on the evening of this

